2: Montagne

MW11 Shluh MW11

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[For information on the "great chiefs" or caids of the Atlas, see category 631.]

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Shluh MW11

[For information on the "great chiefs" or caids, see category 631.]

/17 cont./

491 184 distinct part that their inhabitants took in the great historic events of the Moroccan South.

491 178 Actually, it is on the road of the passes that the passage of tribes and the action of the Makhzen /makhzan/ have had the result, for centuries, of destroying the local institutions and of making these natural routes, from a political point of view, a sort of extension of the plain into the middle of the mountains.

[643] [619] The Sultan has his harkas advance upon this line of stopping places, marked out by casbahs, when he wishes to intervene in the life of the country; leaders who serve the cause of the Empire are born and grow up there, while in solitude, in their inaccessible valleys, the independent tribes, on the other hand, unite in order to see to the defense of their borders.

619 491 131 133 Such is the group formed by the tribes of the Glawa, Ourika, Ghighaya, and Ouzgita of the Haut-Tifnout in the difficult region bounded on the east by the Tizi n Fedghat and on the west by the Tizi n Test. A broad massif, whose summits reach 4,300 meters in altitude at the Wanoukrim and at the Likoumt, dominates all this part of the mountains; it contains the glacial lake of Ifni, and the snows of its plateaus give birth to torrents everywhere. On the two versants narrow and encased valleys break away, in which a man is as though crushed by a too-powerful Nature. Nowhere in the Atlas does one experience so

133 361 619 491 648 strong an impression of isolation as in the villages of the Ourika or of the Haut-Tifnout, lost under the giant walnut trees bathed by the cold waters from the summits. The presence of the Telwet pass alone gives some life to this harsh country, situated apart from the great historic currents, and one understands that its inhabitants, once subject to the Makhzen /makhzan/, had no role other than to give their support to foreign leaders, masters of the Haut-Dra or of the plain of Marrakech, or they put their stubborn energy at the service of the masters of the great pass, called by their ambitions to faraway enterprises in the steppes of the south.

491 133 Between the road that leads from the Nefis to the Tizi n Test and the one that leads from Imi n Tanout to the Tizi Maᶜcho there extends another region whose appearance is less harsh and less wild.

178 /36 cont./
173 Khaldoun, scholarly genealogies to explain the relations of the
619 tribes among themselves; there exists only the belief, rather
*631 vague, to be sure, in the blood brotherhood of all the members
*634 of the small cantons among which are found the formerly more
829 coherent ethnic masses now divided into fractions. Again we
shall see how the constant bringing of foreign elements inside the
177 frontiers of the autonomous mountain States ceaselessly alters
602 even more the primitive idea of kinship, which tends to disap-
829 pear to make way for the solidarity of families united in the possession of the same valley.

161 VI. Form of the human groupings (towns, villages, hamlets). -- Henceforth settled on the soil, the population of the Sous is concentrated, /37/ according to the regions, in towns, in large villages, in scattered hamlets.

000 In truth, the towns, Marrakech, Mogador, Taroudant, although peopled in the majority by Berbères /Berbers/, have remained foreign organisms in spite of the importance of the political and economic ties that unite them to the tribes of the vicinity.

Marrakech /Marrakesh/, the largest town in Morocco, whose population in our time reaches 150,000 inhabitants, is doubtless a powerful urban center that exerts its attraction on the tribes farthest from the Sous. But this town, founded by the Almoravides on a site chosen by them far from the Atlas in order to escape the attacks of the Masmouda, has remained, in spite of the efforts of the Almohade and Saadian dynasties, a simple residence of the Makhzen /makhzan/ and a permanent big market. The numerous families originally from the South who are settled there work at only humble trades and submit to the laws of this Mussulman city without ever having tried to modify them according to the peculiar genius of Berbèrie /Barbary/.

632 Mogador, constructed in the eighteenth century to serve as
[504] port for the tribes of the South, neighboring the Atlantic, under
*[643] the permanent control of the Sultan, is a still more artificial
[162] creation. The Chleuhs /Shluh/ who inhabit it, whose commercial

4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11 (ca. 1900)

635 666 527 lasting for four days, are marked by various forms of entertainment, with banquets playing a leading role. Only after the conclusion of the festivities does the tribal council turn to the task of selecting the new tribal leader (Loubignac, 1942, p. 282).

635 666 [643] To ensure strict equality between the various divisions of the tribe each is called upon in turn to designate a member as a candidate for tribal chief – while if the office is that of supreme chief over the many tribes of a single confederation (this chief being appointed sometimes in time of war) those divisions having the privilege of making nominations are selected by lot. Once elected the appointee is theoretically prevented from rejecting the proferred honor by a sense of moral obligation – a sense reinforced in some tribes by the threat of sanctions. Nevertheless, there is in practice always some resistance to the appointment, for the office carries with it great responsibility and heavy expenses (Loubignac, 1942, p. 283).

635 631 After his succession to office the new *amghar* carries out two measures which are indispensable for the effective exercise of his authority. First, he appoints from among the notables of each division one who is to act as the "respondant" or "guarantor" for that division – this respondant being responsible for the conduct of the members of the division, for the execution of orders given by the [621] *amghar*, and for the application of sanctions if necessary. The respondant of each division or fraction in turn designates repondants [613] in every commune over which he has jurisdiction, and these commune respondants in turn designate respondants for each village or [182] minor lineage. This system of command and of delegation of authority assures the execution of orders given by the *amghar*, but also acts to promote the autonomy of the smaller social units, for the minor respondants and council members take care of all local problems in their own way without interference from the tribal *amghar*. The second step carried through by the *amghar* is to revise and enlarge the schedule of fines so as to encourage obedience to his promulgations (Johns Hopkins University, 1956, p. 227; Loubignac, 1942, p. 283).

635 554 In the traditional democratic Berber republic the duties of the *amghar* are often poorly defined, for they often duplicate those still